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*with a lever long enough and a fulcrum strong enough
the world can be moved*

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"Peoples Canada Daily News", put out by an organization called "Communist Party of Canada (Marxist-Leninist)", has published a series of seven daily installments refuting a theory put forth by another "Marxist" - Leninist - Maoist group called the Revolutionary Student Movement of Quebec or (RMSQ). The student group put forth the theory that "the fundamental contradiction (in Canada) is the contradiction between the social character of production and the private character of the ownership of the means of production." The "Peoples Canada Daily News" (PCDN) rejected this Marxian observation and instead maintained that the main contradiction was U.S. finance capital or imperialist domination of Canada — all Canadians, that is, capitalists as well as workers, except the particular Canadian capitalists who are co-operating with the foreign imperialists. Their fanatical determination to rid the students of probably the only Marxian pretence to that name in their title, extended through a useful economic history of Canada and assumed the verbiage of at least a small book.

Peoples' Capitalism A-La-Mao

For anyone possessing the rudiments of Marxism, the Maoists continually expose their oneness, not only with Canadian conservatism but pro-capitalist ideas everywhere. (The only way to tell a Maoist from a Salvation Army captain is that the former advocates that the rich give a little to the poor through violent political action instead of ringing a bell on the street corner).

The respectable Committee for an Independent Canada is also against U.S. control as is or was the "Progressive Conservative Party and sometimes the NDP, all of these organizations being solid supporters of current capitalism, especially supporting more control by native Canadian bosses. Anybody wondering why a group using the words "Communist" and "Marxist" in its title is pushing an ultra-conservative, nationalistic objective like the above, will have to look back a bit in history to a few origins. But just a bit is needed.

The Bolshevik revolution was just a bourgeois revolution from a feudal to a capitalist economic base. What fooled many workers was its non-classical nature. Its surface differed from preceding triumphs of the capitalist class like the British, French or German predecessors in that it disguised its aims in Marxian jargon.

Nikolai Lenin, as much a manipulator as he was, couldn't avoid public truth occasionally, no more than Joseph Goebbels could. One of these occasions was the announcement which launched his "new economic policy" in 1921, that "state capitalism is the way out for Russia." But then if he had been a Marxist, he would have known that according to the Materialist Conception of History Socialism/Communism was impossible in Russia at that time.

Since China's road from feudal backwardness to capitalist industrialism is going the same state route as Russia's did and got some take-off aid from Russia too — the ideological chains helping to keep the workers tied to the factory wheels has also been Leninism.

The Canadian Maoists' title "Communist Party (Marxist-Leninist)" is as contradictory as "Communist Party (Marxist - George Washingtonist)" would be. There is no relevance to Marxism from the fathers of either capitalist revolution. Being loyal to their rich Chinese bosses, these "red" conservative zealots of course have to be against their bosses' biggest trading enemy, the U.S.A. and nowhere in these articles did they claim that U.S. imperialist domination of Canada is exercised through majority ownership of total capital investment in this country. Instead they echoed the economic ignorance of leftist - rightist radicals from years back — that the Canadian people are controlled by a handful of financial monopolists. Shades of the super rightist Secrets of the hungry 30's and their superstitious fears of a Jewish financial conspiracy to rule the world. They never proved that there is not an "independent" Canadian capitalist class, in terms of ownership of total capital in this country.

External Affairs Minister Alan MacEachern said that U.S. "investors controlled 27% of the assets of all non-financial corporations" here - (Victoria Times Feb. 7, 75). A local financial editor noted the extreme difficulty in discovering the actual extent of U.S. ownership of capital in Canada due to the way ownership of many firms is hidden within other corporations and fronts.

Of course, although the whole investing class agrees on exploiting the whole working class, there is conflict between sections of the ruling

element. But there is no evidence that finance capital dominates industrial capital. Capital exists in the physical assets of labor, factories, mines, minerals, ships etc. and its growth can only come from these sources, not from mere interest on its symbolic money form.

Consult the average worker about the political fantasies that capture his mind and his feedback support excludes no section of the exploiting class. Controlling the workers' thinking is the key to capitalist dominance, both state and private. The workers don't support finance capital first, industrial capital second, and perhaps retail capital third in pyramidal steps. Their loyalty is general to the ideas prompted by the whole class of usurpers.

The sections of U.S. capital who had investments in Canada and who contributed to the election coffers of the Liberal and Progressive-Conservative parties had no gripes about the mind numbing principles of these recognized principals of capitalism. They had faith in the ability of the Canadian state to look after their Canadian property in their interests.

BIG NATIONS DOMINATE SMALL NATIONS

However this is not the whole story about U.S. Canada relations. There is hardly any question about the super powers dominating their small neighbors. For instance, if the U.S. raw material lifelines from Canada were cut off, the resulting U.S. invasion or other type of action, if necessary, would be as swift as the Russian re-control of Czechoslovakia was. These round earth facts of global power politics have to be explained only to the idolatrous of Russia and China. To them the tiny country of Cuba has been holding off the U.S. giant all by its little self, Russian control doesn't exist. Same thing in S.E. Asia. Microscopic N. Vietnam allegedly has brought the colossal U.S. war machine to a halt unaided, through the "power of the people". China or Russia allegedly were not involved at all. With the North Viets being trapped in the Chinese orbit of influence, this does not make China a developing imperialist power at all, so they would say.

The overall cause of working class social trauma -- the class ownership of the means of life is basically ignored by Maoists -- in China and elsewhere. Whether Canadian workers are exploited by foreign or "their own" national bosses makes no real difference to their lot. And the steamy rhetoric of the Canadian Maoist puppets revolves around promoting the profit interests of the rulers who pull their strings, in neo Imperialist China. Sum: idea of the anti-working class basis of Canadian Maoists can be noted by observing the lot of workers and peasants in China. Very likely to raise an eyebrow is the C.P.C. (ML) condemnation of "Taoist labor laws" in Canada during World War II in light of the non-free-union and no strike laws of present day China. Of course workers of China are there to do the bidding of

the owning class of that country as a source of surplus value for expansion of capital, as in every other country. Dr. Darryl Richmond, in his book "Industrial Society in Communist China" said there were 300,000 capitalists in China in 1969. Dr. Richmond spent two months in China and interviewed 200 people including managers, "Communist" Party and trade union officials, staff specialists, engineers, technicians and workers plus interviews in 38 industries and central, provincial and municipal planning organizations and many other organizations as well as informal talks with many more citizens. (Western Socialist No.3 72). Real Marxism is about the workers freeing themselves from wage slavery. Russian and Chinese state capitalism are among the worst varieties of the whole species of modern exploitative regimes, exemplified by -- non-civil-rights, anti-free speech, one party dictatorships over the working class -- no wonder Maoist representatives in Canada are so hide bound.

On page 1, part 4, of their series (Jan. 11/75) the C.P.C. (ML)'s "Peoples' Canada Daily News" calls for a united front by all of their groups on "the issues relating to national minority and immigrant workers; the issues relating to the struggles of the Native People; . . . in struggles of the workers; . . . and against persecution and discrimination by the Canadian government of various strata of the people, . . . and opposing U.S. imperialist domination of Canada." They left out the NLP, the old "Communist" Party and the Progressive-Conservative Party -- in their call for unity. None of these front or openly capitalist parties would disagree with the Maoist program for the workers of Canada, especially while out of office like the Maoists are here. That is to struggle for reforms within the enslaving wage-labor-capital relationship, but never mention the ending of it through common ownership of the means of life.

The Maoists support all the anti-Marxian values of capitalism -- such as talking about "our country". Marx and Engels stressed that workers have no country. They gabble about big nations exploiting small ones and capitalists robbing consumers. Marx explained the fact that the capitalist class exploits workers at the point of production. They follow the anti-Marxian principle of leadership; their anti-Marxian nationalism for an independent Canadian bourgeoisie is probably more extreme than that of the Conservatives.

Since there is nothing Marxian or Socialist about the CPC (ML) except in part of their name, it is natural that they pounce on MREC and go to such great lengths to drive the students away from a Marxian principle they observed, about the contradiction between class ownership of the means of life on one hand and the social operation of these means on the other.

The Maoists are yet another vociferous group holding back progress in political understanding by the working class while pretending to be Socialist/Communist.

It seems that there has been a slight increase in murders and a debate has been taking place across the country about practical reinstatement of capital punishment. The death penalty still exists for the murder of policemen and prison guards but no one has been officially hanged in Canada since 1967.

Capitalism and Capital Punishment

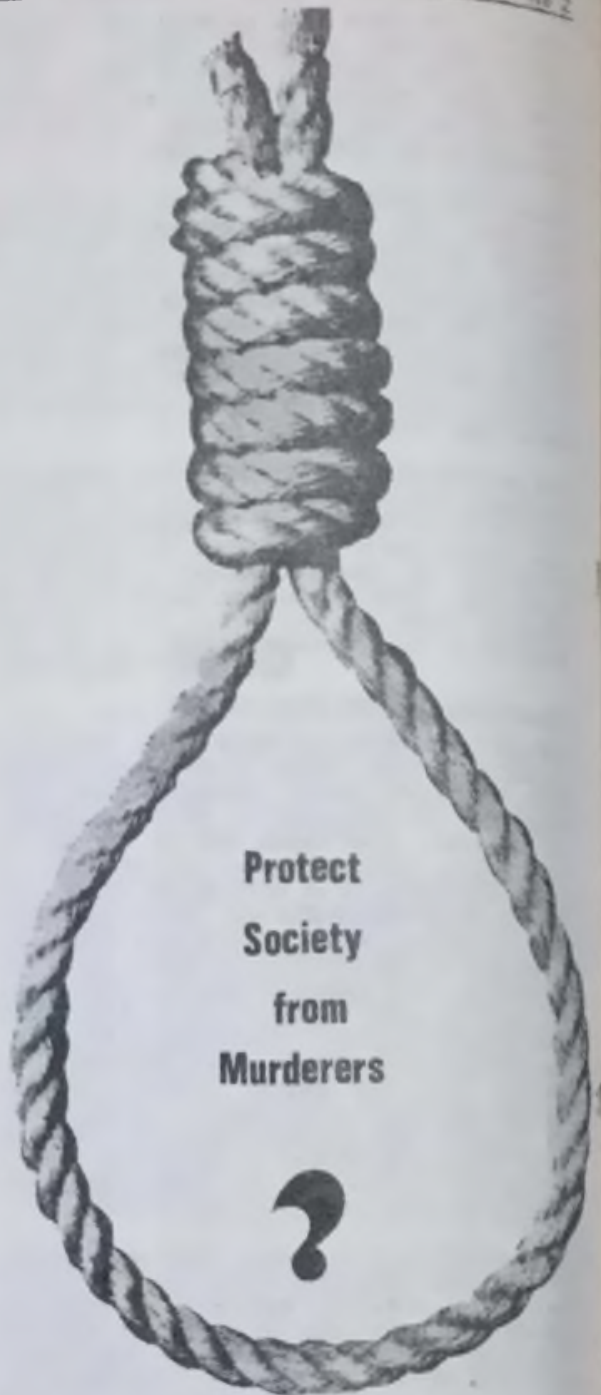
The Liberal government has committed all convicted murderers to life imprisonment. Pressure has grown in the recent past in parts of the media to constitutionally abolish the death penalty. Other sections have clamoured to have it actually reinstated. Neither side has any solution to this social problem.

Given the social basics of legal robbery of one class by another with its attendant deceit, armed forces, coercive social executive, etc., it is not inconsistent that present society's answer to this problem is nothing more than retaliatory legal murder or a lifetime of isolation confinement.

Some recent killings have seemed to be more brutal and senseless than usual and some have been of policemen. The senselessness and brutality are not new. They have indicated the presence of some highly disturbed people whose behaviour cannot be disconnected from the senselessness and brutality of capitalist society.

Some of the social dinosaurs have hollered for "an eye for an eye, tooth for a tooth" return of legal death on the theory that if our murderers are allowed to get away with it, "none of us will be safe anymore." Trouble with this one is that police cannot protect everyone from a potential or possible murder. Reminiscent of a cartoon in "Punch," the hoods were lowering a cement-boot-encased-victim into the Thames one dark night and the victim said, "I'm not afraid, I know the police will protect me."

The police and legal system functions to protect the property of the minority owning class primarily. If police were to protect society from murderers, then maybe one half of society would have to be policemen. In that case, who would protect people from some of the disturbed policemen, as would inevitably happen with that large number of police, since the vicious environmental forces of this system are not too choosy about who they pick on. Also, this would reduce the necessary labor force so much that the capitalists' source of profit would partly dry up and they couldn't pay all those policemen.



Police forces are continually kept around the size necessary to protect the property that is owned by about 10 per cent of society. So long as enough working class lives are left intact to operate the means of production and enhance that property, well that's fine.

But this is a brief account on how our predatory surroundings produce murderers. They are not born that way.

Research has shown that a majority of criminals come from unhappy homes, that a lot of hostility is a result of unhappiness. A majority of murders involve temporarily insane people who are friends or relatives, like husbands and wives. But capitalism encourages violence in other ways. Legal murder, called war, or "National Defence," is a huge industry and organizes millions of men into professional killing apparatus. Many of the violent crimes committed in the U.S. after the second world war, Korean and Vietnam wars were by returned Vets, who, in addition to being in traumatic psychological shape, had been well trained in the use of firearms.



May I wear my war medals while
I serve my life sentence?

Other bad examples set by this society which overtly claims to show the path of righteousness are the destruction of food crops while millions starve; the building of office blocks and magnificent churches during housing shortages, and big jail sentences for stealing a loaf of bread but small ones for stealing a million dollars -- depending on who is doing the stealing.

The incident of Tom Scallen, big time hockey promoter comes to mind. He served 8 months in a minimum security lockup, of a 2 year sentence before being sent back to the States as a free man. He had stolen \$3 million and issued a false share prospectus for Northwest Sports Enterprises. (Victoria Times, Feb. 5/75). On the other hand, Ray Ward, a native Indian, got 3 years in the maximum security B.C. penitentiary (later reduced to a year) for stealing a jug of wine. (Western Voice, March 12-25/75.)

The hypocrisy in present morals can only reflect the current class division in society, and the condemnation of the life sentence known as wage slavery meted out to the majority, an inhuman mileu that otherwise kind and humane people are subjected to.

The newspaper accounts of criminals released after perhaps 30 years in the pen, who have been terrified by the sudden exposure to the anarchy of the outside world are numerous. Many have longed for and some have succeeded in getting back to the relative tranquility of their cells. It is virtually impossible to lock up every potentially dangerous individual of the thousands who might break under the strain of so-called living and react violently, although some U.S. institutions have made a step in this direction. Under the caption, "Violence, Mental Illness, and Preventative Detention" -- We Can't Predict Who Is Dangerous, the April 75 issue of "Psychology Today" said, "... we lock up hundreds of psychiatric guesses." Each year thousands of people are locked up because psychiatrists say they are mentally ill and potentially dangerous, says the article. This is not a new development since such laws have been on the books since Colonial times.

But what is new is an electronic monitor that has been experimentally used on a few mental patients -- also described in that issue of "Psychology Today". That is for those patients who would prefer wandering around the community against the more rapid decay of a padded cell. This result of "adversary electronic" research could be more sophisticated say its Orwellian developers, so that those under surveillance could be communicated with by tone signals. One tone could ask the victim to contact the monitor, others could reward him for being where he should be or doing what he should be doing.

To put it briefly, this society has room for people who can be used, by the minority who own and control the means of life. All others are pushed aside as conveniently as possible. The mother of a 19 year old man whose brain has been damaged in infancy and who sat at home worrying when he would be involved in some violent act is another example of this. She said:

We trust in the Lord but we also blame society. Robert is sick. If you are useful to this country there is a place for you, if you are not you are thrown on the garbage heap. (Victorian, Feb. 14/75)

A shrink had told her that her son had become hostile and aggressive, had a knife and tried to buy a gun. The mother said further:

There should be a place where our son could be kept lovingly for his sake and for everybody's sake.

But this is not possible under capitalism. The death penalty or any kind of penalty for murder is about as sensible as the same thing would be for mental illness or the flu. But a predatory society cannot do much better than this.

The only way that the population is going to be protected from potential murderers is for its useful section to remove the cause, change the basis of society from class ownership to common ownership of the means of life -- a new system whose only purpose is the well being of all.

Trying to recriminate the capitalist politics of food production so as to prevent starvation is an exercise in incredibility.

Starvation - Contradiction

In an article in the Feb/75 "Maclean's" on the "Politics of Food", David Humphries noted that the Canadian government destruction of those 28 million spoiled eggs "... are my nation's most recent contribution to the notion that food is not for eating, food is for buying and selling." The science of Socialism is about understanding capitalism, and Mr. Humphries, a writer and producer of radio documentaries, came part way toward comprehending a part of this science, aside from his denigration of it as a mere "fiction". Of course like everything else under capitalism, food is produced for sale, but that is not the sole mover. It is also produced for eating, or use. If it wasn't then it couldn't be sold, not even to those who had the money to buy it. The essence of profit motivated production everywhere, including the state capitalist countries who call themselves "Communist", is that buying and selling predominates over the use factor, or precedes it. Profit is the first consideration, use, although essential, is secondary.

Mr. Humphries was shook up over the uselessness of the international food conference held in Bucharest and here last year in relation to the mass starvation problem. While Quebec farmers cut the throats of herds of calves and dumped them into trenches to protest low beef prices, other farmers destroyed fruit and vegetables while half a billion people were on the edge of starvation in other countries; while 10 million people, mostly children, will die of starvation related illnesses in a year. He decried the "waste, equaler and callousness of world food politics. The politics of food naturally is the politics of capitalism, just as is the politics of ships and docks, or oil and autos, or any other productive-distributive activity of this predatory system.

The profit caused restrictions on food production plus the knowledge that man has the know how and resources to produce enough to more than feed the planet's populace is recognizable enough now, that few defenders of the property faith, no matter how conservative, take the chance of avoiding their position, while expostulating on the starvation problem. But that is as far as it goes, and in no way is Mr. Humphries going any further in questioning the social irrelevance of class ownership of the means of life. He trots out the most successful fraud in defending it again - the myth that all people in the nation currently have a common interest, that society is not divided between owners and producers. If there are social problems, they arise merely from the ineptness of elected representatives of all the people, or wrong orders fed to governments by the people.

He said "we" are destroying "our" farmland at the rate of 220,000 acres a year; "we" are losing farmers at the rate of 13,000 a year; "we" are producing 2 billion pounds of milk less each year. Only about 8 per cent of "our" vast land mass is in occupied farm land, and declining. "We" face an annual shortage of 40 per cent of "our" eating requirements. (Quotes added). Strange that if every specimen of this mentally superior animal sapiens is in conscious control of his social affairs that he would be insensible enough to allow such a vital part of his well being to deteriorate so. Just as unlikely is the notion that he allowed one fifth of his numbers to monopolize income to the happy tune of 16 times greater than another fifth of his national numbers (Statistics Canada/73) while simultaneously being in conscious control of his political destiny.

One-time Socialist Party of Canada Literature Secretary, John Sherman, died on April 6, at the age of 75. His health had been rapidly declining this last year -- the diabetes and other complications finished him off. He joined the Party in 1945 and was not only Literature Secretary for a number of years but did other valuable service for the Party, most notably, his translations into French. The membership will sadly miss him. He leaves a breach in socialist ranks that will not easily be filled.

Mr. Humphries made one more concession to reality before launching a Canadian program to help feed the world's hungry people without harming the interests of world capital. He quoted Robespierre on the French stock market gamblers:

They have given great weight to the profits of merchants and owners, and almost none to the life of mankind.

This quote was not uttered in support of basic social change to common ownership, it was made to promote less consideration to the owners and more to the people, which leaves the class divided situation and the cause of the problem unchanged. He observed that "there is enough arable land to feed the world", but that we Canadians "reorder our priorities, and put less emphasis on luxury, more on survival. But this merley amounts to a slight redistribution of existing production and has nothing to do with making use of the available arable land to feed the world, which would mean increasing production enough to feed everybody." In his concern to protect the restrictive profit priority he did not specify which Canadians should consume less, the shareholder in one of his mansions dining on pheasant under glass, or the old age pensioner with his tea and toast or canned pet food. If he insists on equality of sacrifice in the unequal society of capitalism, then the rich man on the hill will have no trouble cutting pet food out of his diet. Or if he prefers the mythology of the "average income," the opulent beneficiaries of this system might have to stay on Scotch Grouse and wild rice and somehow avoid chuck steaks or hamburger and spuds. In addition to advocating a slight redistribution of general scarcity Mr. Humphries is also in favour of begging for more money from those who control the social purse strings. After noting the U.N. Food and Agriculture Organization estimate that one third of one per cent of the West's Gross National Product was donated to aid programs, and with strings attached, he asks for 8 billion strings-free dollars to buy food to feed the starving and to stock-pile. But the capitalist class and their governments which are the political power centers of that class are trapped by the economic forces of this system. Taxes for government "aid" schemes can only come from profits, or the surplus values produced by the workers but appropriated by their owners. With the world recession now affecting the trade cycle, the chances of the West's rulers increasing their 1/3 of 1 per cent of their GNP in aid to backward areas is remote. Most likely they will decrease. Their profits, or chances for same, are diminishing. This proposal is as impractical as asking for "alms for Allah." Millions starve now and they did previously, because they were extraneous to the world business balance sheet. Reforms, as piddling as they are, have to be paid for. And if there is less chance of profit returns on aid to "poor countries" then the "gifts" will not be made.

Humphries complains about food pricing policies too as if prices can be controlled by governments at will. It has never been demonstrated conclusively that governments can go beyond influencing prices slightly. They have no power to create booms or to prevent depressions in the economic cycle of capitalism. But if prices could be controlled, starving people still would not be fed because the opposition of interests between the owning class and the producing class, produces

further antagonisms. For instance, each seller tries for the highest price as can get, and he is not concerned or has no responsibility toward the buyer. The only concern is the exchange of commodities. This means that the money-profit interests of farmers are in conflict with the needs of people who do not have enough money to buy adequate amounts of food. This fact of capitalism was confirmed when the agricultural politicians of the grain producing countries at the Rome conference warned that large stock piles of food would jeopardise the high prices that farmers want for their grain. And the editor of a farm periodical, the "Country Guide," cautioned wheat farmers - "don't go all out" in grain production in 1975. He said the politicians want a lowering of food prices and the easiest way out is a "grain surplus." Another danger he said would be "good weather and a demand-reducing recession." And the poor farmer would be getting "paid less for his crops than they cost him to grow."

There is no body of evidence to prove that low prices of goods and services will make them any more available to the poor than when prices are high, generally. When eggs were 15 cents a dozen and butter around the same price during the hungry 30's, the degree of poverty was greater than before, because wages fell too and unemployment increased in Canada. Politicians and governments were powerless to stop the drop in prices. The situation of the "backward" nations cannot be separated from world capitalism as a whole. One of the factors blamed for the current increase of the world food shortage is the present shortage and high price of fertilizer, which in turn is due largely to the same problem with oil which is largely a raw material in the production of fertilizer. The high price of oil in turn is scolding the politicians and reformists, hand-wringing do-gooders of all types who want to rectify capitalism's problems in general, or feed the starving in particular without questioning the social cause, have so far been able to do nothing about. Capitalism will throw up brick walls wherever they turn.

As the writer in "Poem in Terris II" said about hunger in India:

I see that vast, foul, fetid
sea of suffering in Calcutta -
Slum dwellers in the millions,
Social workers,
A handful
Trying to empty
That stinking ocean of misery,
With leaking thimbles.

Deprived people cannot be adequately taken care of, or help themselves much under the dictatorial economic laws of this system. Humphries ends his piece with "God Help Us" if his proposed tinkering fails. The world's workers can and must help themselves. Equipped with political knowledge and with present technology of production they can make this earth a fit place to live in.

Racial Incidents

Racial incidents in Toronto and Vancouver have received extra attention in the press of late. Discrimination against minorities, of different skin colour or religious adhesion is as omnipresent in capitalism as the traumatic pressures against the working class are that spawn it. Virtually every industrial country in the world has a racial or minority problem, either of the government promoted kind or the "spontaneous" or latent varieties, or both. The Canadian historical record of both types is a sad one. They are not all that different since government sponsored racism could not get off the ground without the bias existing among elements of the population in the first place. In Toronto recently it has been the blacks, in southeast Vancouver it is the East Indians. According to *Time*, "more than any other Canadian city, Vancouver has a problem in race open racism. The city's first reaction to East Indian immigration back in 1914 was to call out a navy cruiser to turn away a shipload of would-be newcomers. With subsequent liberalised entry laws the East Indian population has risen to thirty thousand for the B.C. lower mainland one-half of three in south-east Vancouver. The spurt of "bashing Bengalis", smashing their windows and damaging their temples has been prevalent on the part of white youths for some time. But as *Time* said, "The Recession has aggravated feelings on both sides", and quoted a former Sikh alderman - "When times are good, orientals are received with open arms (when the capitalist class needs more willing hands,) now there is a shortage of housing and unemployment ... so the immigrant is a scapegoat." Which means that the recession has merely aggravated the bigot feelings that existed previously. The story of workers trying to blame some lower minority for their bewildering social problems is as old as the system itself.

This particular situation is one that the local Maoists have been able to use for publicity purposes by organizing a vigilante force to fight back against the young bigots. They unavertly

expose a twin cause fatale of theirs. Their support of all the values of capitalism result in ignorance of the cause of racism.

Before the current recession began a young black hockey player accidentally killed a white skinned opponent in a fight in Mississauga, Ont. following a game and after being harassed unmercifully by the opposition players and elements of the audience. Paul Smithers started hockey at eight, started being called "a dirty black bastard" at twelve. The explosive potential in the combination of these two common outlets for suppressed rage, "Racism and Hockey" can be seen. As has long been known, violence in the "Sport" has been a safety valve for the frustrated lives of fans as well as an extra source of profits for NHL-MIA shareholders. Hockey spokesmen have been quite open about it, and Trent Frane, author of "The Mad Men of Hockey" put it yet another time in his book:

"...hockey gives the release that strong liquor gives to a repressed man. It is the counterpoint of the Canadian self-restraint ..."

Ah yes. Restraint, restriction, repression. Wage slavery, which means the marginal living of drudgery, poverty, fear, with political and general ignorance of causes, and the need for a scapegoat. — someone to blame, plus, violence in sport, both necessary escapist outlets.

Both B.C.'s NDP Premier and the Federal Government have tilted at windmills recently re racism. The former asked an audience of 1,000 University of B.C. students "to search your own bias", and the latter is planning a \$50 million series of citizenship programs for next summer.

Governments have been as successful at stemming racism in the past as they have been in curbing bank robberies. The same tired record will determine the future so long as class ownership of the means of life, and governments persist as a way of life.

Human Nature

In addition to being innately greedy, selfish, aggressive and lazy, it now appears that man is also condemned biologically to cruelty and neglect in raising children. A professor of the University of Maryland has added the poor record of child raising to the rest of the inhuman behaviorisms that are alleged to be caused solely by man's inadequate nature.

Dr. Dan Leighton, professor of health and education, "proves" his theory by referring to examples throughout history and almost word for word he repeats the stock phrase so beloved of "original sin" exponents, e.g. "If you look back in history..." (*Victoria Times*, Feb. 11/75). And that is supposed to end the argument right there.

For his purpose man never existed before the advent of slavery and civilization. In the *"Times"* of the following day however, another writer had no trouble at all discerning the existence of humans before class domination and government. In an article about snake cookery the second writer amazingly discovered that there indeed were human beings "before the beginning of time," although his purpose was merely to note the relatively unpolitical fact that man early discovered that snake was an excellent tool in preserving food. This fact made his sojourn into verboten territory fairly safe. Not so with the professor from Maryland. An examination of the social organization of primitive society would have blown his "innate evil" theory all to hell. Mustn't man-

tion that man's long prehistoric period was based on common ownership of the means of life; common interests, kindness and co-operation, including kindness to children. This period is known as primitive communism or tribal Socialism. As Rudyard Kipling once said: the strength of the pack is in the wolf, the strength of the wolf is in the pack. Man could never have survived and evolved to the unique individual he is today without the 2 or 3 million years of tribal social solidarity which preceded the social division brought on by increased knowledge and productivity known as civilization. And when the original sinners point to man's civilized period for their "evidence" they are referring to a sequence which encompasses less than 1/10 of one percent of man's time as a social animal. Worse than that, they are being unscientific enough to seek a single cause for man's behaviour. There are at least two causes; (1) Man himself (Biology, the only factor the original sinners can see) and (2) the social circumstances that people find themselves in at a given time.

Anthropological evidence shows that the social circumstances of man's primitive prehistoric past were (and are in the case of existing tribes) the opposite to what they have been in the recorded times of class domination, although the biological nature of the species itself has not basically changed.

And in the case of children, how they are raised and treated is inseparable from the social type of organization involved. If a system is a class divided one, then social priorities are dictated by the minority interests of the class that is in command, and this largely will determine what happens to children. The biological make-up of the parents will only be part of the behavioural equation, not the whole picture. Granted that current society is saturated with the interests of the capitalist class, which determines that the other class devotes their lives to the production of surplus values for the bosses, it follows that children are of necessity herded in the same general direction. They are psychologically and mentally punneled into being compensative automotons who contemplate little beyond being receptacles of labor power, always looking for and ever dependent upon capitalist buyers of their productive energies.

Another grass roots factor of capitalism raises its ugly head. Some desperate working class parents, crushed by overwhelming problems, lose their sanity occasionally and attack or neglect their off-spring. The pages of the quantity press are peppered with reports of the increase in child beating cases. But generally the environmental trauma of this system is passed on to children through their parents in addition to the overall smothering effect of the social conditions. Furthermore capitalism is a school for developing violence, aggressiveness, dishonesty, laziness and greedy behavior. Inhumanity is a pillar for the survival of the system. People and their welfare are secondary.

PEACEFUL SAVAGES

In the co-operative society of the primitives, all citizens have a common interest, which is the well-being of every individual member of the social unit. This includes the treatment of children. The motivation is social - individual, not regimentation of the masses in the interests of a dominant few. Examples can be taken from primitive organizations, past and present:

There is the case of the North American Indian who was aghast at his first encounter with a civilized parent physically punishing a child. To paraphrase the native:

Why did you strike that child? He is so small and you are so big!

He had never witnessed such behaviour before.

A retired RCMP superintendent who spent most of his 35 year career in the Arctic said about the Eskimos:

I have yet to see an Eskimo steal, beg, slander anyone, or fail to do what he was asked. And they are the most devoted family group I have ever seen. (Daily Colonist, March 9/67.)

The same kind of testimony comes from Marcel Stary, an artist who wandered and painted through the Arctic. He said:

If you want to find the best people without any complexes, without any problems (social), its the Eskimos. They have all the faculties of perfect man. They don't steal, they don't beat their children. They're hospitable. They're happy. (Daily Colonist, Jan. 4/62.)

In other parts of the world, the same reports prevail. Those Australian aborigines who have not become corrupted by civilization adhere to the norm that is known in the classless democracy of tribalism. Anthropologist Dr. Dan Thompson spoke of one tribe he lived with:

... he did not once see a man strike a woman or a child." (Daily Colonist, Jan. 10/65.)

And the list goes on. The peaceful and co-operative Aucas of Ecuador, the "beautiful people" Tasaday of the Philippines, the democratic and leaderless pygmies and bushmen of Africa. People who had (or have) no words in their languages for selfishness or laziness because such behaviour was a rarity and useless to their type of social organization. There was no such phenomena as juvenile delinquency. Children eagerly anticipated becoming responsible adults, because in a system of social equality social responsibility was real, not a sham to hide class domination as is the case in capitalism.

Modern rulers are forced to obscure the material forces that mold human behaviour. The circumstances are that they must protect their profit interests, which means preserving their system against increasing working class knowledge. After the Maryland professor had finished his train of historical "evidence" to prove the innate depravity of man re raising children, he contradicted himself by offering his own pet project for changing the social environment to a small degree for those parents who were willing or able to attend his course next fall titled, "Parenting Toward Peace and Love." Now if cruelty to children is solely inherent, what's the point of trying to teach parents to be kind?

However, such piddling tinkering comes as close to touching the problem as a mosquito might gain in getting a polar bear to sit up and say "hello." The point to be made here is that the world's workers must take the conscious political action necessary to wed the current ownership - democratic control principles of man's past with the highly developed technology that capitalism has provided up to the present. So that parents will have the time, knowledge, freedom and tranquility to raise their children to be happy, creative and responsible adults in a world community of common interests. That also means individuality.

J.G. Jenkins

Thirteen B.C. fishermen drown during week of violent Pacific storms.

DEATH - Capitalism and the Working Class

A combination of factors, most notably, the fierce storms, a mad rush to get the maximum herring catch, overcrowded boats and inadequately baffled fish tanks, contributed to the death of thirteen fishermen within one week.

As usual, a tragedy of this magnitude fixes a great deal of attention upon the problem. Questions are asked of the causes and possible cures. To follow the dialectics of this subject to its logical conclusion can be most illuminating.

A percentage edge in favour of the fishermen's safety can be gained by putting baffles in the fish tanks, thus preventing the shifting of the load. This is, of course, a matter of simple economics. It costs more to put in baffles and they take up room that could be filled with fish. But why overload the boats and fish in bad weather? The fisheries department allows only a short period to fish herring, so it is a now or never situation for the fishermen. Why a short herring fishing period? Before it was instituted the herring stocks were almost depleted by over-fishing.

The foregoing is about as far as any local official, news commentator or union representative went into the matter. The subject warrants more thought than this. Why entertain danger to one's life by going out in boats to fish herring at all? Herring is admittedly a desirable food but is this the only way they can be obtained? Do not herring, like salmon, return to fresh waterways to spawn. It would seem a simple matter to put portable plants at the mouth of fresh water inlets and merely wait for the fish to come in. Such a process would have, at least, three practical benefits: 1. Fishermen's lives would not be endangered; 2. The fish would be taken at mature size; 3. The Darwinian method of artificial selection could be used to ensure that the best of the species were allowed through to spawn. Such a proposal is so logical (and not exactly unknown) that it begs the question of why it does not happen. Fishermen, of course, are hardly likely to get enthusiastic over such a proposi-

tion. Dangerous though it may be, a fishing life is better than no life. But what of the capitalist class, do they care if a change in the production mode dislocates some workers? They have never exhibited such qualities in the past. Neither would they be inclined to do it merely because it would save lives. Their only concern would be if it were economically viable. Even though this would likely be true there is the additional handicap of the fact that Russian, American and Japanese competitors would be on swooping up a harvest of immature fish while their Canadian counterpart was waiting for fish that would not arrive.

With monotonous regularity circumstances make their edictment. Men are driven by the need to get wages to risk their lives while commodity production and international capitalist competition prevents a solution. The capitalist system again stands condemned as a contributor to human miseries and it cannot even, as it once could, plead for tolerance because of its industrial progress for it now hinders this process more than aids it. The time for its banishment has arrived. All fingers point to the new society based upon human need.

Larry Ticker

- Even here there is great waste for the largest market is for herring eggs which the Japanese turn into a Caviar. The herring are brined and the then firm eggs popped out. What happens to these de-egged fish? They are loaded into gravel trucks and dumped.

Last year this writer satisfied his curiosity by going down to the processing plant and nosing around. Information had it that a Vancouver firm had a reduction process for turning the wasted fish into fertilizer. The plant could easily handle the Victoria crop -- but -- competition etc. Our writer picked up a bucket of the "waste" herring, trimmed, pickled and ate them. They tasted as good as any pickled herring but the eggs are so profitable the rest of the fish are of little interest to these capitalists.

political Ideas

TAKE A BIGGER LOOK AT THE IDEAS OF
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